

will not be thought inexpedient to enlarge on this point. It has been remarked by intelligent observers that children usually express their thoughts in short sentences and simple terms, generally preferring words of one syllable when practicable. It follows, therefore, that they will more easily comprehend ideas conveyed to them through a similar medium. Long and involved sentences, abounding in parentheses, and containing complex thoughts, will be always obscure to them and often utterly unintelligible. Special attention ought to be given by teachers to avoid so unfortunate a mode of imparting instruction, and to employ the most simple forms of speech possible. The same remark applies to general and abstract terms, which, however familiar to the instructed mind are beyond the reach of the uneducated intellect. That mental process by which we compare facts, group them into classes, and comprehend them under general terms, is an effort of cultivated intelligence, not of early untrained mind.—Children usually, we may say invariably with few exceptions, receive knowledge in the shape of distinct and separate facts; they do not begin to combine and deduce from them general principles till judgment and reason have acquired considerable expansion. At an early age, too, they rarely conceive of abstract qualities and truths; they think of and apprehend them only as exhibited in act and example. In illustration of my meaning, let us suppose that a teacher wishes to communicate to a class composed of small children or of minds uninstructed, knowledge relative to the power, wisdom, justice and other attributes of the Supreme Being; and that he talks to them about the "omnipotence," the omniscience, the "immaculate holiness" of God. How many of his class do we imagine understand what he means by omnipotence and omniscience? Not one, it may be, unless he substitutes other and more familiar terms. But if he should tell his pupils that God can do all things, that he made the sun, moon and stars, the world and all things in it; that all men were made by him, how much clearer and more forcible will be their conception of almighty power! And if, instead of simply using the word "omniscience" and others equally above their comprehension, he should explain the import of the terms, by telling his class that God knows all things, that he knows what all people are doing, knows their actions, words, their very thoughts; that he knows every child and teacher in the Sabbath school, and sees how they are behaving; how much more distinct and effective would be the ideas thus conveyed.

Again, if it were the object of the teacher to impart to his young pupils a knowledge of what faith is, and if he should think he had gained his end by informing them, "Faith is the substance of things hoped for, the evidence of things not seen," he would be greatly mistaken. There are many even of adult persons who have not a definite conception of the significance of that scriptural passage; how then should young children understand it?—The teacher would be much more likely to succeed by dropping the use of the abstract term, and its definitions, and by showing to his scholars the acts to which faith leads, its effects as displayed in the life and character of believers. Thus, for example he could narrate in plain language the striking events in the life of Abraham, "the father of the faithful" in which the operation of faith is beheld in so touching and sublime a manifestation. Other illustrations would easily suggest themselves to an intelligent instructor.

My next shall relate to scholars more advanced.
S. ELDER.
May 1, 1849.

[FOR THE CHRISTIAN VISITOR.]

SUPPORT OF RELIGION.

MR. EDITOR,—In noticing the order and discipline in our churches I am led to say that we are living far below our privilege. Being associated in church-fellowship to strengthen each other in well-doing, to provoke one another to love and to good works, to encourage the timid, and to support the weak, and to enjoy the cheering manifestations of God's love, have we not erred from our steadfastness? Having made our professions before many witnesses, and the eye of the world being upon us, have we not failed to perform what they might reasonably expect. As a body have we not backslidden from God, and allowed a spirit of selfishness to separate us far

from each other? Every christian both male and female are bound under solemn covenant to God and each other to support the Gospel as God has prospered them, and that by an equality that one be not burdened and another eased, and also to maintain strict discipline towards delinquents, watching over each other, that an Achan, a Judas, or an Ananias be not harboured amongst them.

But how many after uniting with the church seem to declare by their conduct that all is well, who are not seen at a conference or a prayer-meeting for months. Some we expect to see but seldom, owing to circumstances they cannot easily controul; but if whole hearted we should hear from them when meetings were put in their way. But those who can visit any part of the County when business calls, and cannot find time to attend a church-meeting even when important business is pending, and the business must be postponed for the want of brethren to take action thereon. Must we not conclude that they have very limited views of duty and but slight regard for the cause!

When a Pastor is to be called if a warm state of feeling prevails, we may see one half of our brethren together, and when the motion of salary is put, if liberality rules the mind, after discussion it may be carried at two-thirds the salary of other men, and the subscription will be signed immediately by those few who are ever ready to do their duties, and by the diligence of the Deacons the list is filled, and a part pay their amounts in full as needed, while one third remains unpaid; very likely half of those who voted for the Pastor have not paid a farthing. The matter there rests, few inquire thereabout, until it is announced that the Minister is about to leave, owing to want of support; then those who give nothing will tell of the Minister's large salary, declaring that if he cannot live on that he must leave. But let me tell such that the Minister could not live on his salary, because he could not get it. Times being hard the Pastor takes a quarter less, but this abatement is made to those who already gave nothing, and his supporters paying as much as formerly have the only satisfaction of seeing the less debt contracted but their worthy Pastor no more comfortable. Now the command to ancient Israel was to honour God with their substance, and the first fruits of all their increase; so should their barns be filled with plenty, &c. To bring the tithes into the storehouse, that there might be meat in His house and prove the Lord therewith. And did they not invariably offer their first fruits unto the Lord as an acknowledgment of His authority and proprietorship over their lands, to sanctify the rest of their increase through all their prosperity; when ceasing so to do did not judgments fall upon them? Again; did they bring the maimed, torn or blemished in sacrifice? No! the best of all their flocks, and, that not a few. Did not God curse the deceiver who had in his flock a male and sacrificed not? He said "If I am a Father where is my honour, and if I am a Master where is my fear." Would they use their Governors in this way, and they be pleased therewith. Listen now to this denunciation: "If you will not lay it to heart to give glory to my name, I will send a curse upon you, and curse your blessings. Yea I have cursed them already because ye would not lay it to heart.

Both in spiritual as well as temporal offerings we have ceased to bring in what duty requires, and while some have brought a mere remnant, or pittance after carnal dispositions have been satisfied, thus meriting the Almighty's displeasure, have they not like Ananias for keeping back part of the price been struck with a spiritual death?

And even here duty has not been done. The young men carried out the body of Ananias immediately, but both old and young will contend that dead bodies should remain in the church that there they might come to life again, and thus we see the dead multiplying among us. Thus do we dissolve ourselves from our allegiance to God, promising better things when the Lord deals more kindly with us.

O Lord give not thy people to reproach, nor thine heritage to strangers.

Where is the love we once felt? God has said to us "Repent and do thy first works or I will come unto thee quickly and will remove the candlestick out of his place except thou repent." May God incline us so to do lest we continue to prefer the ways of death.

If acceptable you may hear from me again.
A FRIEND OF ZION.

Religious Intelligence.

Great apprehensions were felt by the Executive Board of the American Baptist Missionary Union, a few weeks since, that the receipts of the year would not amount to the expenditures, and that they would be involved in debt on commencing their new fiscal year. An urgent call was made upon the churches by the board, announcing that the receipts for the month of March, must be at the rate of \$1000 per day, in order to come out clear of debt. Many have felt exceedingly solicitous for the result; but the following will relieve their solicitude and excite devout thanksgiving.

CLOSE OF THE FISCAL YEAR.

A slip from the Missionary Rooms, says:—The amount of donations and legacies paid into the Treasury of our Missionary Union in the month of March, was \$33,352 21,—making the receipts of the year from the same sources, \$88,902 99. Thus the receipts of the last month exceed those of the corresponding month of 1848, by upwards of \$6,000; and the receipts of the year which has just closed, are an advance of more than \$3,000 over those which preceded it.

BAPTIST BENEVOLENT SOCIETIES.

From the Baptist Almanac and Annual Register, for 1849, we glean the following interesting items in relation to the receipts of the various Baptist Benevolent Societies of the United States, the past financial year.—American Baptist Missionary Union, \$98,576 36—including appropriations from other benevolent associations to its funds, such as grant from American Tract Society, &c.—American Baptist Home Mission Society—including a balance of \$2,489, from the previous year—\$26,136 17. American and Foreign Bible Society, \$34,421. American Baptist Free Mission Society, \$—? American Baptist Publication Society, \$20,927 22. Foreign and Domestic Boards of the Southern Baptist Convention—including a balance in the treasury of \$12,194, and \$2,066 for Bible distribution—\$45,162. American Indian Mission association—including \$2,900, from the Choctaw Nation—\$9,603. New England Sabbath School Union, \$2323 30.—Southern Baptist Publication Society, \$714 45. Making a total of \$239,863 50.

KAREN POPULATION.

We see by a writer in the Chronicle, that "The entire Karen population embracing the Sgaus, Shos, Nees, (red Karens,) and Kemmees is estimated by those best acquainted with those tribes, all of whom might be grouped under the general head of one nation, at five millions! This is a far greater number than most have supposed; in fact, few have thought they counted one half that in the aggregate.—Zion's Advocate.

UNION OF SOCIETIES.

We are pleased to learn that a formal union of the three kindred Societies—the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, has at length been consummated, and consequently, that the great work of Protestant effort for the evangelization of Roman Catholics, at home and abroad, is now centered in one agency, and will be made through one channel. The present Secretaries will continue their relations to the society, and probably the nature of their business will not be at all changed by the union. But one presentation of the Protestant cause will henceforth be made to the churches. This is an event which the friends of benevolence have long desired as one step towards a simplification of our business of benevolence.—We think the work might be carried on still farther, with great advantage to the Societies, and to the inexpressible relief and gratification of the churches, who now find it difficult to adjust the various and almost conflicting claims of the different agencies which claim their attention and benevolence.—New York Evangelist.

CONVERSION OF ROMANISTS.

Persons who are not accustomed to make themselves familiar with the efforts now making for the spiritual enlightenment and conversion of Roman Catholics in this country, have but little idea of the success which those labours meet with. The idea itself of the real conversion of a papist, is but a novel one—so great is the want of faith; and it is far from being as much one of the recognized duties of the church to aim at this object, as to aim at the conversion of the heathen. But the ef-

forts which have been made greatly rebuke this feeling. We were lately informed that a missionary of the American Protestant Society, who had been labouring among Roman Catholics for about four years, has reported to that Society two hundred and sixty cases of conversion in connection with his own efforts.—Ibid.

Tenth Baptist Church, Philadelphia.

[We are indebted to the Rev. D. Dunbar, of this city, for the following interesting letter from Rev. J. H. Kenard, which we are happy to insert in our columns.—N. Y. Recorder.

PHILADELPHIA, April 6, 1849.

My Dear Brother:—Since I last wrote to you the Lord has been very merciful to the "Tenth church;" and knowing your interest for us, I send you the following account of his gracious dealings with us for the last three months. About the close of the past year, it became evident that a religious influence and interest in divine things were increasing, both in the church and in the congregation, through the ordinary efforts of pastor and people.

Our duty to meet the growing anxiety for the means of grace was plain. The first effort was the appointment of "family prayer-meetings" in various sections of the church, which were attended with the happiest result, adding much to the interest already felt among us.

Having continued to meet from house to house for some three weeks, we repaired to the lecture-room, and continued from night to night in conference and prayer for two weeks, with delightful indications of our Lord's presence.

It is impossible for me to convey to you by letter a just idea of the power and excellency of those meetings. They will never be forgotten by many who were present.

Next followed efforts more directly from the pulpit. The sower went forth to sow in ground prepared. I preached for eight weeks, ending with March, as often as seven times a week, including the Sabbath; and I bless the Lord, that in almost every meeting one or more cases of awakening were made known before we left the house. The progress of conversions has in this respect been very delightful; though not very great in number, they have been continuous in their development.

Our baptisms have been attended with surprising interest; after filling our house (which you know is not small) to its utmost capacity, hundreds have been unable to get within the doors during the administration of the ordinance. The countenances of the people have been full of solemn concern, and tears have flown from many eyes. The preaching throughout has been more than usually doctrinal; we have aimed to make the hearers understand that the salvation of a sinner is the effect of the sovereign, unmerited, and invincible grace of God through the Divine Spirit. God has owned his truth. Of the number converted, I cannot speak with certainty. I have conversed with more than than sixty, concerning whom I have hope. At our last three baptisms thirty-one have been added to the church, and we have a number now waiting to go forward.

The first day of this year was our eleventh anniversary, during which time four churches have gone out from us, and our present number is one thousand. Help me, dear brother, to give God the glory of this increase.

"O Lord! not unto us, but unto thy name give glory, for thy mercy and truth's sake."

CAPITAL PUNISHMENT.

The Joint Special Committee on the subject of the abolition of capital punishment, have submitted a report to the house, with a draught of a bill for the abolition of capital punishment for all crimes except that of murder in the first degree—that is wilful, deliberate premeditated murder. For murder in second degree, the bill provides that the punishment shall be confinement in the State prison for life. The crime of killing a man in a duel, as principal, is counted murder in the first degree; and every second in such a duel, is counted guilty of murder in the second degree; the crimes of treason, rape, and arson are punishable with imprisonment for life, instead of hanging as the law now provides. The bill now also provides that the Supreme Judicial Court shall exercise the same jurisdiction over all crimes specified in this act, as it heretofore had over all capital offences.—Boston Traveller.